

سُورَةُ الْوَااقِعَةِ

Surah Al Waaqi'ah

By: Nouman Ali Khan

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Introduction

After Surat Rahman comes its mirror image. This surah reflects the five main subjects discussed in Surat Rahman and then adds a conclusion that is unique to it. This conclusion does not even reflect the subject matters in Surat Rahman and it discusses the end of life. It is in reverse order to Surat Rahman.

The first discussion in Surat Rahman was the greatness of the Qur'aan; we will find this topic to be at the end of Surat Waqi'ah.

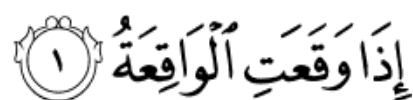
The second discussion was Allaah's Creative power and how ungrateful the human being can be; oblivious to Allaah's Creative power. However, we will find this to be at the end of Surat Waqi'ah. Similar to Surat Rahman, questions will be repeated but the questions in this surah

are of a different kind. In Surat Rahman was “Fa bi ayyi ‘ala iRabbi kumaa tukadhibaan”; here will be a different kind of rhetorical question.

The third subject matter was the people of hellfire. Here it is the third last and so and so forth.

At the end of Surat Rahman, the people of the highest calibre that deserve the highest Jannah was mentioned. However, the beginning of this surah will talk about the first and the foremost, that earned the highest levels and they precede everybody else.

Ayah 1



Muhsin Khan

When the Occurrence occurs

Nouman Ali Khan:

When the great occurrence takes place

وَقَعٌ is like حَدَثٌ *hadatha* in Arabic. It means for

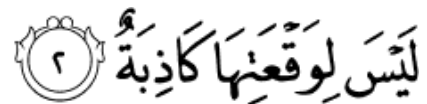
something to happen. وَقُوعٌ *Wuqoo* 'literally means

‘To fall’ or ‘to drop’. In English expression it like the saying “what went down?” The *Al Waaqi’ah*, although it is an ism faa’il, it can also be known as in the pattern of *faa’ila* – words that rhyme with this are actually for singular incidence. It is something that happens in one moment and cannot be compared with another moment.

The incidence is feminine. The *ta marbuta* **ة** is to give it abundance. It is a huge event, or a major event. It is one event that is the equivalent of many.

To Arabic students, وَقَعَتْ is the past tense, but the إِذَا [idha] forces the meaning of it to the future – when the great event befalls.

Ayah 2



Muhsin khan

There is, at its occurrence, no denial.

Nouman Ali Khan:

There is not a single person who will be able to lie against this truth.

There are multiple ways of looking at **كاذبة** *kaadhiba*.

It could be an adjective of the word *nafs*. There will not be a single person who will not be able to deny it.

The lying one, the denying one is actually the description of the person *nafs* and *nafs* is feminine, so its adjective is feminine. There is not a single person who will be able to lie against this truth.

The interpretation of *nafs* is two (two sub interpretations): 1) there is not going to be anybody who, – in Arabic we say *kadhabat fulanan nafsuhu* – his own self lied to him, meaning he couldn't believe his eyes. Nobody on that day can say “this can't be real”. In worldly life, there is a psychological safety mechanism inside of us where sometimes people, in order to cope with trauma, they come up with an alternative reality. Or they say, “This isn't really happening”. This is a defence mechanism from going crazy. On that Day, we won't be able to do that.

2) The second meaning of **كاذبة** [kaadhiba] here, is also that on that day there isn't going to be anybody disbelieving saying "This is all a lie, this isn't the truth"

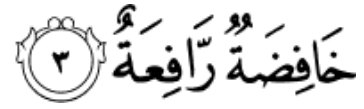
Final quick interpretation of the word kaadhiba is that it can be understood as a masdar, kadhib, like takdheeb

تكذيب – on that Day there is no denying it, cancelling it.

تكذيب also means canceller. The great catastrophe of judgement day has come and there is nothing to reverse this now.

When major earthquakes happen around the world, Muslims especially think it is Judgment Day and especially when it is a prolonged earthquake. When it stops, there is great relief. We wouldn't be any different if we were that situation. May Allaah protect us from such situation.

Ayah 3



Muhsin Khan

It will bring down [some] and raise up [others].

Nouman Ali khan

It will lower and it will elevate

خافض *Khaafd and Raafd رافد* are both grammatical terms you learn in Ajrumiyyah. Khafd is used for Jarr. Khafd actually means ‘to lower’. *خافضة* [Khaafida] means qiyama is a day that will lower. *رافدة* [Raafidah] , it will elevate. There are two opposite qualities of Judgement Day. It lowers and it elevates. What happens to mountains on that Day? They are lowered. Stars sink. At the end of this surah, *bi mawaqi’un nujoom* – same root word is used وَقَعَ . “I swear by the falling and the time of the stars falling” – at what time are these stars falling?

On Judgement day. So, things that are high today will fall. The Sun will fall, the mountains will fall, and large buildings will become flat. The deep oceans will **فُجِّرَت**

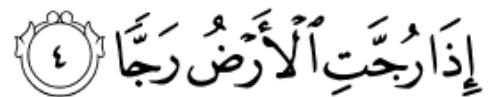
[fujjirat], **سُجِّرَت** [sujjirat] – they will rise and they will come out. People today are lowered into the earth. On judgement day, they will come out of it (the earth).

Things that were high become low and what was low becomes high. It turns everything upside down.

Others have interpreted this ayah to mean people who are in high positions in this world now but they will be lowered on that Day. There are people with no names today, nobody knows them. They make du'aa to Allaah in their personal life, they may be a janitor, a bus driver, nobody knows them or cares about them; if they died nobody would miss them. But on that Day they will be elevated like Kings. They're raised. If you have read the descriptions of Judgement Day in the Qur'aan, you will have read over and over again an interesting concept of

فَوْقِيَّةٌ *fawqiyyah*, of Believers being elevated high and looking down at the kuffaar. This imagery in the figurative sense becomes literal on Judgment Day, “Allaah will raise the ranks of people who believe among you”. The highest rank will be that of our Messenger sallallahu alayhi wa sallam. Maqaman mahmudan مَقَامًا مَحْمُودًا the Qur’aan calls it – the station that is worthy of praise. So roles will be reversed. The powerful will become powerless, the weak will become powerful, the honoured will be lowered and the humiliated in this world will be honoured. This is *Khaafidhatun raafida* .

Ayah 4



Muhsin Khan

When the earth is shaken with convulsion

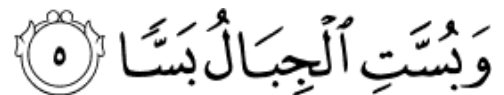
Nouman Ali khan

When the earth is shaken violently.

رُجَّتْ [Rujjat] is passive. When the earth is shaken violently.

In Arabic they say *Rajja haa'it rajjan*, if somebody rams into a wall and the wall shakes, this is Rajj, or when the earth shakes in an earthquake is rajj. Or when a major impact happens and things shake up. This is what is going to happen to the earth over and over again and it is going to happen violently.

Ayah 5



Muhsin Khan

And the mountains are broken down, crumbling

Nouman Ali Khan

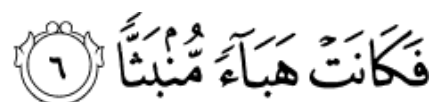
And the mountains will become like mixture of dough

The meaning of بَسَّ [bassa] is the part of the process of making dough. There is a famous saying in Arabic about a thief who would steal flour and before he got caught he would mix it with water and eat the mixture that is the

dough. He says “I didn’t get to catch the bread, all I got was bussan bassan” meaning the mixture of dough.

Allaah says the mountains will turn into complete dough. These fixtures of toughness, of hardness, they’re turning into soft dough.

Ayah 6



Muhsin Khan

And become dust dispersing.

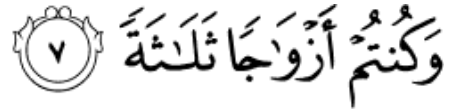
Nouman Ali Khan

And they will turn into dust, spreading in every direction

Then they’ll turn into غُبَار [ghubaar] , dust. *Mumbatha muntasshiran mutafarrikan* spread in every direction.

Clouds of dust. First they melt, then the heat is so much that the rocks themselves evaporate. We know of heat that turns rock into larva. But we don’t know of heat that turns rocks into gas. It is that much of an intense heat.

Ayah 7



Muhsin Khan

And you become [of] three kinds:

This is a complex piece of grammar. In modern criticism, orientalist say that this is one of the “grammatical mistakes” in the Qur’aan because you are supposed to say wa kuntum thalathata azwaaajin. Certain numbers,

between 3 and 10, come as a مُضَاف [mudaaf] and

مُضَافٌ إِلَيْهِ [mudaaf ilayh]. But Allaah says something

that is far more eloquent, He says kuntum azwaaajan thalathatan; this is not a construction of mawsoof siffah

but an عَطْف of bayan. This means you are going to be broken up into comparable groups. The word “groups”

here is أَزْوَاج [azwaaaj]. Why is the word azwaaaj being

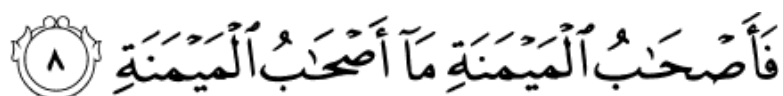
used for groups? Azwaj comes from the word زَوْج

[Zawj]. Zawj is a pair. The night and the day are *zawjain*, the nafs and the jasad are *zawjain* – they are two parts of one whole. When two things complement one another, like the sun and the moon are called *zawjain*. Now, *zawj* is also used for a group but it is a group that is interdependent, incomplete without one member. It is a group that necessitates the presence of the other members. In some sense, society is like a *zawj* because we need the sanitation people, the business people, we need physicians etc. Everybody has a role to play and if one of them disappears then society would have a problem. This interdependency within a group is what creates a *zawj*. At the higher level, the millionaires, the billionaires, they have a sort of a conglomerate like a group that meets together. Some of them in politics, some of them business, some in military etc. and they have to work together to keep each other in power; they need each other. Allah says you will be group that are interdependent meaning you were a group that was completely affiliated with one another; you completely

relied on one another. There is going to be three kinds of groups.

When people think of azwaj they think of a whole load of things, are they going to be husband and wife together? Are they people of the same race? Are they from the same industry? How many interdependent pairing can there be? Allaah says, just three. The concept of being in three groups is a concept that occurs in the Qur'aan multiple times, Allaah expresses this in different ways.

Ayah 8



Muhsin Khan

Then the companions of the right - what are the companions of the right?

Nouman Ali Khan

The People of the far, extreme end of the right. Oh those amazing people of the far, extreme end of the Right!

مَيْمَنَةٌ [Maymana] comes from يَمِين [yameen] which

means the right hand. شِمَال [Shimaal] means the left

hand. Yameen is also a masdar, the infinitive, the idea. *Maymana* is the masdar meemi , way on the right. When people are on the other end of the right, the extreme right is called maymana. Oh my! Those people of the right! What amazing people! This “*Maa*” is the *ma* of *iftihamiyya a’ tajibiyya* to instil shock. It is very hard to translate. People of the right hand and the people of the left hand in this world are in close interaction with one another. They are part of families, neighbours and interacting all the time. The Prophet’s next door neighbour was Abu Lahab. But on the Day of Judgement the people of the right hand are way out there.

Ayah 9

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾

Muhsin khan

And the companions of the left - what are the companions of the left?

Nouman Ali Khan

And the people of misfortune; oh what about the people of misfortune!

One meaning of shu'um is khilaf al yumun, the left hand.

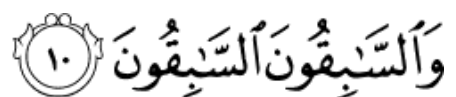
But the Arabic word for this is Shimaal also.

Shawma means to become unlucky, to be unfortunate, to be wretched also. From it, in modern Arabic we get the word pessimism – mutashaa'im. The people that are depressed, wretched, Allaah did not call them the people of left hand but people in a severe state of depression.

Maa As-habul mash'ama – what about those people! It's how indescribable their state it.

In Arabic there are degrees of emphasising things. This maa of iftis-ham wa ta'ajjub this is one way of emphasising something. But the most powerful way of emphasising something is coming in the next ayah.

Ayah 10



Muhsin Khan

And the forerunners, the forerunners -

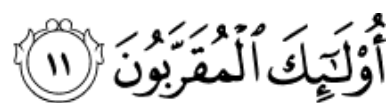
The mubtada is As-Saabiqoon and the khabr is As-Saabiqoon. “Let me tell you about the first and the foremost and all you need to know is that they are the first and the foremost”. It is as if there is nothing better to say about these people than As saabiqoon. “The first and foremost” is in fact the greatest title they have. In the theory of Jumla Ismiyyah is that you are expecting the mubtada to create a curiosity and the khabr to address this curiosity. It is as if Allaah is saying the people who are the first and foremost, are you curious about the first and the foremost? This curiosity is already met with in the mubtada. ‘Have you realised they are the first and foremost?’

Others say that this is a comparison – *as saabiqoona fid dunya wa saabiqoona fil akhira*. The people who are first and foremost to please Allaah in this world, they have made it a mission in this life. When they look back at their life, they say my life was a service to Islam. That is

what my life amounts to. Those are the people who are the first and foremost in this world and the first and foremost in the next world.

Saabiq is one who wins a race. Musabiq is someone who races. Musaabaqa is someone who is trying to win. But a Saabiq is someone who has one. Allaah does not even say they tried to get ahead; they were winners.

Ayah 11



Muhsin Khan

Those are the ones brought near [to Allah]

Nouman Ali Khan

Those are in fact the closest

The pointer followed with no alif and lam makes a

sentence. **أُولَئِكَ مُقَرَّبُونَ** [Oola'ika mukarraboona]

means those are close. What if you keep the 'al' there and with the ismul ishara (pointer) – you say [oolaak'ika humul mukarraboona]. That is actually the grammatical expectation of this sentence. But *Balaagha* (rhetoric)

supersedes grammar. Allaah wants to describe their closeness so much that the word that was distanced between mubtada and khabr is removed so the word itself could be closer. That is the extent to which they are close. This is still jumla ismiyyah but this is the rhetorical usage of jumla ismiyyah.

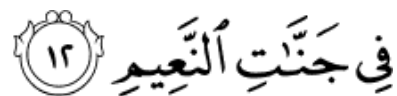
قَرِيب [Qareeb] means close. *Oolaa'ikal qareeb* or *oolaa'ikal qurabaa*. Allaah says *muqarraboona*.

مُقَرَّب [Muqarrab] comes from taqreeb which means to bring something closer and closer and closer. If you bring something closer in one shot, it's called muqrab. If you bring something close to you little by little and you keep getting closer and closer, that is called muqarrab, ism maf'ool. What we are learning is that on Judgment Day these people's ranks are being raised and raised and raised. And they realise they are getting closer and closer to Allaah. Again this is a dual statement. In this world, these people are constantly trying to get closer and closer

to Allaah. An appreciation for slowly coming closer to Allaah is more powerful than immediately coming close to Allaah: the modern elevators that go up very fast don't create that strange feeling (tickle) in your stomach. But with elevators that are made of glass, and they lift you up slowly, you become more conscious of the height and start appreciating how high you've come. If you just get there, you don't get an appreciation of where you were.

In this word, there is also a beautiful secret about us getting closer to Allaah. Taqreeb is a process; it has to be something that's worked on, on a daily basis. You progress towards getting closer to Allaah on a daily basis or you can harm that process. Getting closer to Allaah is like a goal, every single day you are inching toward it and every day is an opportunity to get closer than the day before. This is how we have to see it.

Ayah 12



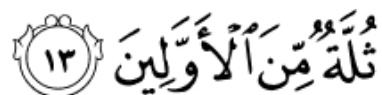
Muhsin Khan

In the Gardens of Pleasure,

Nouman Ali Khan

In Gardens full of constant favours, constant luxury

Ayah 13



Muhsin Khan

A [large] company of the former peoples

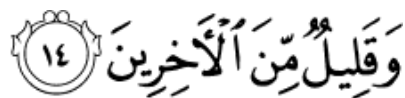
Nouman Ali Khan

A huge number from the earliest ones

“Earliest ones” does not necessarily mean historically

Thulla is used for groups of sheep. When the sheep are so many you can't count them. If you pull all the wool off the sheep and make a gigantic pile, you can't really tell how much sheep that is. So you can say uncountable large groups of the earliest. Earliest could mean earliest generations but could also mean those who ranked first.

Ayah 14



Muhsin Khan

And a few of the later peoples,

Nouman Ali Khan

And some from the last ones

Some said that this meant a great portion of the sahabah and a few from us. Because from among the sahabah you have people from the right hand and people from the saabiqoon but the percentage of the saabiqoon from among the sahabah is much greater.

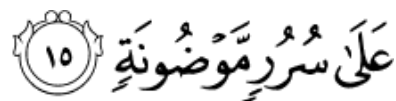
Now we have a much smaller population from as sabiqoon even though we are a much bigger population of Muslims.

Others interpret this differently. Ustadh Nouman personally inclines towards this where every generation has a unique competition: the sahabah competed with each other, the generation that came after competed with each other and on Judgement Day we will rank each

other on each other's generation but while you arrive, you have saabiqoon in your own generation. In every generation Allaah will see who took the lead and who got ahead of everybody else. One of the qualities of people who win the race is that they don't compare themselves with others. They just go. People who are champions in anything don't compare themselves with people who are there now but they compare themselves with gold medal winners from previous years. They look back for inspiration, not in their own time. This is what we have to develop. Our heroes are in the past, we will use that, put blinders on and go for it and we will achieve things. This is the attitude of a sabiq.

Our Messenger sallallahu alayhi wa sallam says the best generation is his, then the one after that, then the one after that. Allaah is saying the generation that is the last of the Muslims will have saabiqoon among them.

Ayah 15



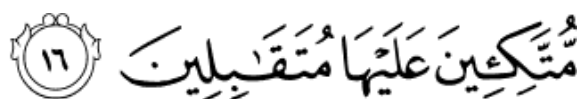
Muhsin Khan

On thrones woven [with ornament],

The saabiqoon of every generation are together and they are on beds that are [mawdoonah].

المسبوك [Al masbook] is something that is woven tightly. Allaah says they will be on these beds that are linked together and they are smooth and even. This is so that they don't bother the one that's lying on it. This is mawdoonah. It has also been interpreted to mean, with décor/embroidery on it.

Ayah 16



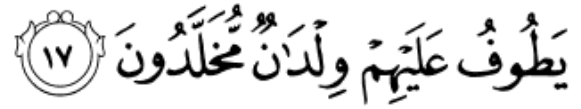
Muhsin Khan

Reclining on them, facing each other.

Nouman Ali Khan

They will be leaning back on them, facing one another.

Ayah 17



Muhsin Khan

There will circulate among them young boys made eternal

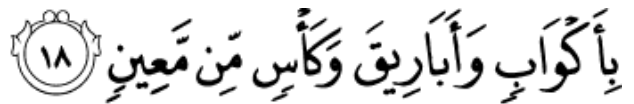
Nouman Ali Khan

Young boys who have been kept young permanently, will be running around serving them

Why are young boys mentioned? Younger boys are more enthusiastic and energetic and they are kept at that age in Jannah because they will never grow out of their jobs. The young boys in Jannah who will serve them will never grow old, so they become sick of the job, but remain enthusiastic forever.

What are they running around with?

Ayah 18



Muhsin Khan

With vessels, pitchers and a cup [of wine] from a flowing spring -

Nouman Ali Khan

With cups without a handle are called أَكْوَاب [akwaab],
أَبَارِيق [abaareeq] are the ones which have a like mouth and a
handle for pouring and كَأْس [ka's] which is cup that is filled
with drink.

The idea is that all kinds of drinks are being passed
around.

Cups are filled with water or drink that flows smoothly

مِنْ مَعِينٍ

Ayah 19

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ ١٩

Muhsin Khan

No headache will they have therefrom, nor will they be intoxicated

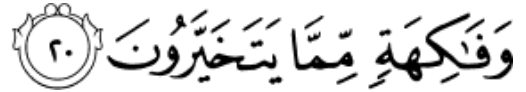
Nouman Ali Khan

**And they will not be afflicted with headache because of those
drinks and they will not lose their minds**

They won't get drunk; they won't start saying anything
stupid as a result of their drunkenness.

نَزَف [Nazf] is when you are not in your right mind

Ayah 20



Muhsin Khan

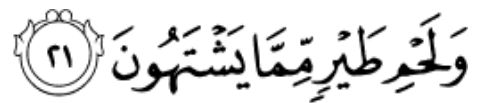
And fruit of what they select

Nouman Ali Khan

Faakiha fruits that make you smile from that which they are going to take the time to pick

تَخَيَّرَ [Takhayyara] is from *ikhtaara* suggesting that there will be trees and trees of fruits, they will be presented to you and you will get to pick which ones you want.

Ayah 21



Muhsin Khan

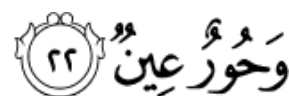
And the meat of fowl, from whatever they desire.

Nouman Ali Khan

And the flesh/meat of bird from whatever they desire

Mimma yashtahoon implies that we all have certain acquired tastes. In Jannah you are able to customize your order.

Ayah 22



Muhsin Khan

And [for them are] fair women with large, [beautiful] eyes,

Nouman Ali Khan

Beautiful spouses, pleasing to the eyes/whose eyes are enchanting

حور [Hoor] are beautiful spouses. The light and the black of the eyes are starch contrast.

عين [3een] means that which pleases the eyes, or whose eyes are enchanting

The beauty of women in Jannah cannot be compared with the beauty of women in the dunya because they are different creatures. The Akhira has its own reality and it

has its own standards. That is why the Prophet has said about Jannah that no eye has ever seen.

Ayah 23

كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

Muhsin Khan

The likenesses of pearls well-protected,

Nouman Ali Khan

They are the likes of pearls that are hidden away

Ayah 24

جَزَاءٍ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

Muhsin Khan

As reward for what they used to do.

Nouman Ali Khan

A compensation of what they used to do

Ayah 25

Muhsin Khan

They will not hear therein ill speech or commission of sin –

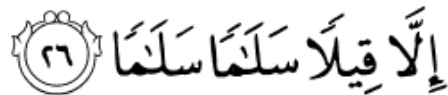
Nouman Ali Khan

You will not hear any nonsense in it, any useless conversation or talk/conversation that leads to sin

لَغْوٌ *Laghw* implies that even the entertaining conversation will be meaningful because meaninglessness will be taken away from us. It is a flaw in this world. People have meaningless conversation only to kill the time. In Jannah you want to enjoy every moment, so there is no need for *laghw*.

Ithm in Arabic means sin. *Ta'theem* is that which leads you to sin, not sin itself. In other words, there are some kinds of conversations that are a harmful in and of themselves. At the most, they may be *laghw*, useless conversation but they are heading down the trajectory of you saying something inappropriate.

Ayah 26



Muhsin Khan

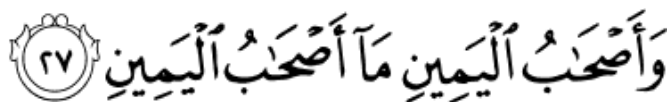
Only a saying: "Peace, peace."

Nouman Ali Khan

Except the statement that will be uttered is salaman salaman, all round peace, peace

The status of salaman is Nasb. This is different from saying salamun, salamun is like a du'aa. It is like saying may peace be upon you. Salaman is actually "we come to you in peace" a conversation is happening between two people and they are having a peaceful conversations. They are not ever saying anything that agitates.

Ayah 27



Muhsin Khan

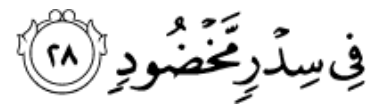
The companions of the right - what are the companions of the right?

Nouman Ali Khan

The people of the right, Oh what of the people of the right?

Before it is was maymanah and mash'ama. This is a very beautiful transition from maymana to yameen. Yameen is broader. It includes people who have barely made it to people all the way to the other end. A larger population is now being talked about.

Ayah 28



Muhsin Khan

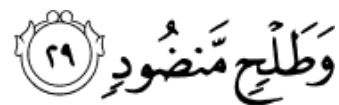
[They will be] among lote trees with thorns removed

Nouman Ali Khan

They are going to be in the midst of lotus trees, with its thorns cut and trimmed

Lotus trees are known to have a lot of thorns. But the lotus trees in Jannah will be cut and trimmed to the point that we are not experiencing any thorns. Whatever has been painful in the lotus tree has been removed from the description because of the word *makhdood*

Ayah 29



Muhsin Khan

And [banana] trees layered [with fruit]

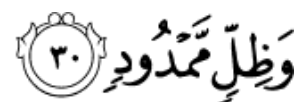
Nouman Ali Khan

And banana trees, filled with fruit from top to bottom

There are many descriptions for Talh, with the popular interpretation being *shajarul mooz*, the tree for bananas.

Mandood means the entire tree has been filled with trees from top to bottom.

Ayah 30



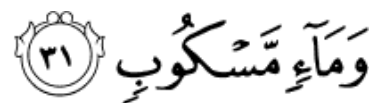
Muhsin Khan

And shade extended

Nouman Ali Khan

They will be in outstretched shades

Ayah 31



Muhsin Khan

And water poured out

Nouman Ali Khan

They will be surrounded by water that is flowing passionately

These rivers are flowing around and you can hear the
water gushing

Ayah 32

وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾

Muhsin Khan

And fruit, abundant [and varied],

Nouman Ali Khan

And all kinds of fruits that make you smile, so many of them

Ayah 33

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

Muhsin Khan

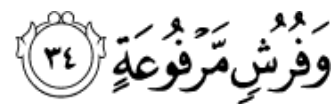
Neither limited [to season] nor forbidden,

Nouman Ali Khan

**They are not going to be cut off, they don't fall off, you get to
pick them fresh and none of them are forbidden**

Why is a fruit not being forbidden important to mention? This means the test phase is over. In Jannah it was even a test for Adam alayhi salam.

Ayah 34



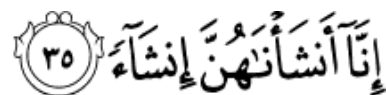
Muhsin Khan

And [upon] beds raised high.

Nouman Ali Khan

And beds and floors and cushions that are raised up high

Ayah 35



Muhsin Khan

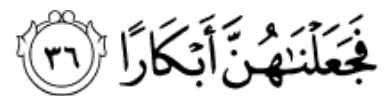
Indeed, We have produced the women of Paradise in a [new] creation

Nouman Ali Khan

We have created them in a unique form

Ansha'a is to also create something and *inshaa'* from *nash'a* means initiation. We have brought them (the spouses of Jannah) in a way that is new.

Ayah 36



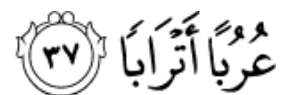
Muhsin Khan

And made them virgins,

Nouman Ali Khan

And We have made them previously unmarried

Ayah 37



Muhsin Khan

Devoted [to their husbands] and of equal age,

Nouman Ali Khan

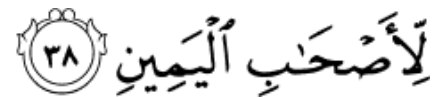
Flirtatious, of equal age

‘uruban Flirtatious, they are exactly the personality that a man would be attracted to. His wife in Jannah will say

things that will attract his attention even more. She does things that make him fall in love with her even more.

‘atraaban ‘Of equal age’. Also implies of a similar intellectual level.

Ayah 38



Muhsin Khan

For the companions of the right [who are]

Nouman Ali Khan

All of this for the people of the right

Ayah 39



Muhsin Khan

A company of the former peoples

Nouman Ali Khan

A huge, almost uncountable people from the first

Ayah 40



Muhsin Khan

And a company of the later peoples.

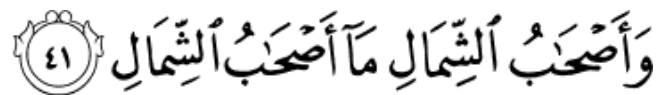
Nouman Ali Khan

And a huge uncountable people from the last

The ‘first and the foremost’ were “Qaleelun min al akhireen”. With the people of the right, which is a broader category, Allaah is saying a huge group from the first and huge in the final. It is easy to understand how there are huge numbers in the last, because in our time there are now a huge number of Muslims. But how do we understand the huge numbers in the first when Allaah has said that the Saabiqoon are in huge numbers? As-haabul yameen are huge because by the end of the Prophet’s sallallahu alayhi wa sallam’s career, so many people are going to enter Islam. These people are not going to have the development opportunity that the Sahabah had. They had one on one relationship with the Prophet sallallahu alayhi wa sallam, they had one on one

relationship with Umar, Abu Bakr, Ali; they were around this Great. When Muslims in the thousands enter Islam, they will not have this one on one attention. However, they are larger in number, so will comprise of a large number of the people of the right hand.

Ayah 41



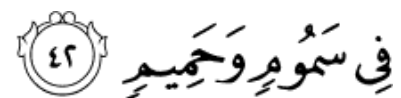
Muhsin Khan

And the companions of the left - what are the companions of the left?

Nouman Ali Khan

And the people of the left, Oh what terrible fate for the people of the left!

Ayah 42



Muhsin Khan

[They will be] in scorching fire and scalding water

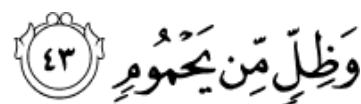
Nouman Ali Khan

In hot blowing wind, intense wind that burns and boiling hot water

Hameem is 'boiling hot water'

Samm is ‘poison’; wind that makes you sick, die; toxic wind, that burns

Ayah 43



Muhsin Khan

And a shade of black smoke,

Nouman Ali Khan

And shade of black smoke that comes from fire

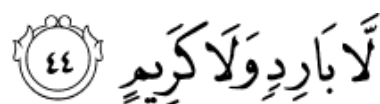
When we think of shade in the desert, we think of cold, relief. But Allaah says *yahmoom* it is made of *ad-dukhaan al aswad* which is black smoke that comes out of fire. This is the only kind of shade we will find.

In Arab Society, shade is important because they live in a desert culture thus shade is a sign of relief and coolness.

But when most people are travelling, most people cannot afford an entourage that carries something over their heads so they are under the sun. So when somebody is in a shade out there in Arab society then that is a ‘high roller’ – this is not an average person riding on a camel,

this person is an important person. Wherever he goes he is in shade, and this is a sign of his elite status.

Ayah 44



Muhsin Khan

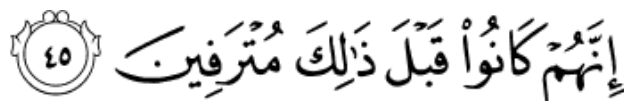
Neither cool nor beneficial.

Nouman Ali Khan

It will not provide cold nor is it gracious

For this kind of shade however, Allaah is saying it will not provide cold. This is the first important sign of shade. The second being a sign of nobility and Allaah says “nor is it gracious”

Ayah 45



Muhsin Khan

Indeed they were, before that, indulging in affluence,

Nouman Ali Khan

These people, no doubt, way before this happened, they were *mutrafeen*

مُتْرَفٌ [Mutraf] comes from the word [itraaf] to over spend, not care where you spend, to be completely oblivious to how much you consume and to show off with your wealth and to also cause corruption as a result of your wealth. This is 'itraaf. Mutraf is one who has so much luxury and they are completely oblivious, and spend their money completely wastefully. In some society, there is a huge disparity between the rich who are obscenely rich who spend money on outrageous things such as buying 40 cars, private jets etc. while people outside of their 'castle' are offensively poor who are dying of hunger. This is a reality for most of the world and sad to say most of the Muslim world. Allaah says these were the mutrafeen, they were the 'elite' class back in the day.

Ayah 46

وَكَاْنُوا يُصْرُوْنَ عَلٰى الْحَنَثِ الْعَظِيْمِ

Muhsin Khan

And they used to persist in the great violation,

Nouman Ali Khan

And they used to insist upon the great sin

Hinth is an abominable sin. This abominable sin is shirk. Shirk has corollaries. Tawheed has corollaries. If we accept Allaah as One, He is our Master then we are slaves and as slaves everybody around us is also a slave. One of the necessary consequences of tawheed is that you become concerned with other creation. The idea that my dealings with others will be questioned. These people's shirk, led them to be completely oblivious to the needs of others.

Ayah 47

وَكَاْنُوا يَقُوْلُوْنَ اِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا اَءِنَّا لَمَبْعُوْثُوْنَ ﴿٤٧﴾

Muhsin Khan

And they used to say, "When we die and become dust and bones, are we indeed to be resurrected?"

Nouman Ali Khan

And these people said "When we are dead, when we are reduced to dirt and bones that have decayed, we are going to be raised once again?"

Ayah 48

أَوَّءَ آبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾

Muhsin Khan

And our forefathers [as well]?"

Nouman Ali Khan

Our earliest ancestors are going to be raised?

They are saying it as a joke

Ayah 49

قُلْ إِنِّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾

Muhsin Khan

Say, [O Muhammad], "Indeed, the former and the later people

Nouman Ali Khan

Tell them," The first and the last"

Ayah 50

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

Muhsin Khan

Are to be gathered together for the appointment of a known Day."

Nouman Ali Khan

They will truly, all of them, be gathered for the meeting and the place of the meeting of a known day

Ma'loom means a lot of names has been given, not when it is, but the fact that it has been described in so much detail; now it is ma'loom

The way ma'loom is used here suggests that this is a later Makkan surah because by this time, Judgement Day is called Al Yawmul Ba'th, Al Yawmul Al Taghabun is now known to the people. Ma'loom is an ism maf'ool which means the one who knows is not mentioned. It is a known day. The question is, known by whom? When it is left open like that, it means known by everybody. By this time, all of Makkah know what Judgement day is.

Ayah 51

ثُمَّ إِنَّكُمْ أَتِيهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾

Muhsin Khan

Then indeed you, O those astray [who are] deniers,

Nouman Ali Khan

Then all of you, you people, the lost ones, and the ones that nullify others

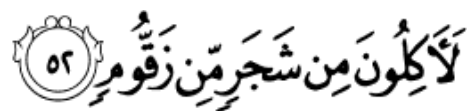
Ad-Daal and *Al Mukhadhib* are two attributes which will be reversed at the end of the surah.

Ad-Daal is someone who is lost.

Takdheeb 'to call someone else a liar' what position are you in to declare this message a lie when you yourselves are lost. In this ayah, Allaah is describing one of the crimes of those who are lost themselves. People of influence are not only people of Dal but they are Mukadhib by the fact that they are Dal. People follow the people of influence anyway. So others want to look like them, dress like them, live like them, act like them so when they are lost and confused it is as though they are nullifying all other ways of living just by their lifestyle. They themselves represent a role model. One of Ustadh Nouman's favourite examples of this in the Qur'aan is toward the end of Surat Qasas and the advice the community give to Qaroon. Qaroon, in a very high position, is given some very powerful advice by his community. Qaroon has a lot of wealth and the rest of

the people are wishing that they had what he has. Even though Qaroon is not misguiding others, he is only himself misguided, that in itself sends a message to others. That is the message that is being sent by the leaders of Quraysh. These are older men; they have white hairs so people look to them as being wise. So when these older men do not accept Islam, people think that there is a reason why they are not accepting Islam so they do Takdheeb of the message by themselves being lost. Also, Allaah is also questioning what integrity do you have to question Islam, you yourselves are Daaloon. Mukadhib is calling Islam a lie, calling the Messenger a liar, calling the Qur'aan a lie. How are you calling it a lie when you yourselves are lost?

Ayah 52



Muhsin Khan

Will be eating from trees of zaqqum

Nouman Ali Khan

You people are truly going to be the ones eating from a tree that belongs to zaqqoom

Zaqqoom is one of the special trees of hellfire

Ayah 53

فَالْتُونِ مِنْهَا الْبُطُونَ ﴿٥٣﴾

Muhsin Khan

And filling with it your bellies

Nouman Ali Khan

And you will be filling stomachs with it

Some ‘ulama say that they will have multiple stomachs that Allaah will give them to increase them in their torture.

Ayah 54

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

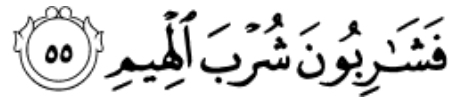
Muhsin Khan

And drinking on top of it from scalding water

Nouman Ali Khan

And you will be drinking from on top of it, scorching boiling water

Ayah 55



Muhsin Khan

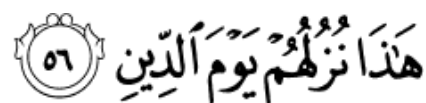
And will drink as the drinking of thirsty camels.

When people drink a hot drink, a safety sip is usually taken. Nobody gulps it all down at once.

Hama is used for a camel that gets lost and its water reservoir has run out. So it is running around aimlessly looking for water. When it finds water, the camel drinks it like it's mad. When the Arabs see a camel doing this they say *Hamaa fi kulli waadin* – this is the expression used in surah shu'ara; they are described like the desert camel. This is how Allaah describes the poets who are desperate to impress their audience. Here, the people of hellfire will be given a scorching hot water to drink which if given to us would only be drunk little by little but the people of Hellfire will be drinking it like the desperate dying camel. The camel is important here.

Camels drink a lot of water. They have massive containers. So the people of hellfire will be drinking it in mouthfuls over and over again.

Ayah 56



Muhsin Khan

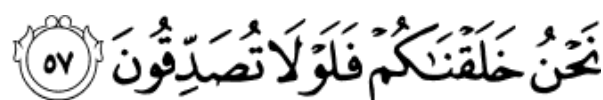
That is their accommodation on the Day of Recompense.

Nouman Ali Khan

This is just the introductory appetiser on the Day of Judgement.

The word Nuzul was introduced in Surat Fussilat. Nuzul is introductory hospitality. Like an appetiser, to get your appetite wet. Allah says this horrific description of Hell I just gave you is just the appetiser. This is happening all on Day 1. The full menu has not even been described yet.

Ayah 57



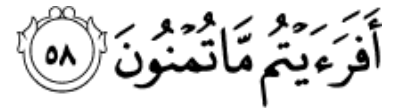
Muhsin Khan

We have created you, so why do you not believe?

Nouman Ali Khan

We are the one who created you, then why don't you accept the truth?

Ayah 58



Muhsin Khan

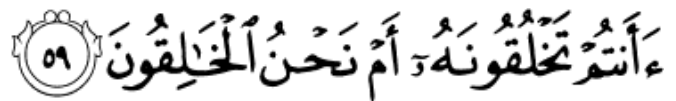
Have you seen that which you emit?

Nouman Ali Khan

Have you not seen the fluid you drop?

Mani is the sperm

Ayah 59



Muhsin Khan

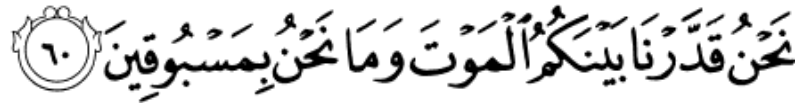
Is it you who creates it, or are We the Creator?

Nouman Ali Khan

Did you create that fluid or are We the Creator?

Throughout Surat Rahman Allaah was asking questions, how much more ungrateful can you be? Now it is a different tone of questions.

Ayah 60



Muhsin Khan

We have decreed death among you, and We are not to be outdone

Nouman Ali Khan

We are the ones who calculated death between you and we are not going to be beaten in this race

This has been understood in many ways. Some even tried to interpret in the modern scientific way. The sperm includes so many, only one survives and the rest, which could have been human beings, die. Allaah decides who will live. Death is taking place even inside the belly of the mother. Other understand this ayah as we come into this world, we are born and we live our lives and Allaah decides who will die at the age of 5, who will die at the age of 55 and who will die at the age of 95. He will decide. Just like how rizq is determined, when, where and how, when you are going to die is all determined. But another powerful interpretation of this

ayah which is very heavy is that death is a station between two existences. We have this worldly existence which is al Hayat ad dunya then we have the Hayat of the Akhira. We have the afterlife, we will be resurrected again. In between Allah placed death.

And we are not going to be beaten in this race

Masbooq is the ism maf'ool of *saabiq*. This means that 'nobody will beat us to the punch' Nobody will get ahead of the time in which death has been scheduled and nobody will pass it.

Ayah 61

عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَ لَكُم فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

Muhsin Khan

In that We will change your likenesses and produce you in that [form] which you do not know.

Nouman Ali Khan

**We are also capable of creating or replacing the likes of you
And we will raise you, elevate you, create you in a way that you
don't even know**

Some have interpreted as, when we raise on Judgement day, our bodies are going to be changed – it won't be the

same body we have now, Allaah will give us a new creation altogether. A body for example that is destined for hellfire, will be able to withstand burning after burning after burning. A creation for paradise that can withstand ageing, it doesn't age. Our bodies will be physically different; as our Prophet described that our sweat comes out as perfume.

And we will raise you, elevate you, and create you in a way that you don't even know

Ayah 62

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

Muhsin Khan

And you have already known the first creation, so will you not remember?

Nouman Ali Khan

And you have already known the first initial creative unique creation, then why is it that you fail to make any mention, to remember?

An nash'atal oola can be understood as our birth; you already know how you were brought into the world to begin with. It could also mean when Allah took the

covenant from us and he made us take a promise with Him.

Ayah 63

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

Muhsin Khan

And have you seen that [seed] which you sow?

Nouman Ali Khan

Have you seen the things that you cultivate?

First Allaah talked about the human being impregnated, then us being born and then He talks about the earth becoming pregnant. The earth is being impregnated with the seed. The water falls from the sky and the plant comes out. Have you taken a look at what you plant?

Ayah 64

أَأَنْتُمْ تَزْرَعُونَهُ ۖ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

Muhsin Khan

Is it you who makes it grow, or are We the grower?

Nouman Ali Khan

Are you the ones cultivating it or are We the ones cultivating it?

Ayah 65

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

Muhsin Khan

If We willed, We could make it [dry] debris, and you would remain in wonder

Nouman Ali Khan

Had We wanted, We would have turned it into crust

Hutaam like Hutama in surat Lumaza

Hutama is when you step on something and you don't even realise that you have stepped on something. When leaves dry up, they crust and break up into tiny little fragments and is scattered all over. These are things that are meant to be stepped on. Allaah is saying if I wanted I would have turned your entire crop into Hutaam. Your entire crop would have been worthless. You will just step all over it and do not even think twice.

Ta thaltum ta fakkaroona – Then you won't remain depressed

Ta'jaboon – shocked, tatalaawamoon – blaming each other; tandamoon – ashamed and embarrassed, Tah-zanoon – saddened, *Wa huwa talahhuf 'aala maa faat* – over whelming feeling of sadness and grief over what has already gone.

In grammar, sarf, this is called mutaawa'a – inflecting the meaning. *Faakiha* means fruit. *Fakkaha*, the tafkeeh form in Arabic, is to make someone happy and *tafakkaha* is 'to be removed from all happiness'. It is the inverse meaning and this happens sometimes in the Arabic language where the verb form of certain words actually creates the reverse meaning of what was meant to be. For example, *Ashka* is to remove the complaint, it takes the verb of *shikaaya* or *shakwa* and it gets rid of it.

Ayah 66

إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

Muhsin Khan

[Saying], "Indeed, we are [now] in debt;

Nouman Ali Khan

We have been penalised

Mughram مُغْرَمٌ is from *gharaama*, ighram is to put a penalty on someone, a very high tax, a levy.

Ayah 67

بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾

Muhsin Khan

Rather, we have been deprived."

Nouman Ali Khan

No no, we have completely been deprived, Bankrupted!

Ayah 68

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

Muhsin Khan

And have you seen the water that you drink?

Nouman Ali Khan

Have you taken a look at the water that you drink?

Ayah 69

﴿٦٩﴾ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ

Muhsin Khan

Is it you who brought it down from the clouds, or is it We who bring it down?

Nouman Ali Khan

Are you the one who sent it down from loaded clouds or are We the ones sending the water down?

This imagery of pregnancy and delivery is repeating itself. First it was the mother giving the child, and then it was the sky giving the water and earth, now it is the pregnant cloud that is loaded with water. مُزْنٌ is the type of cloud when it is ready to burst with water and rain.

Ayah 70

﴿٧٠﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أَجَا فَلَوْلَا تَشْكُرُونَ

Muhsin Khan

If We willed, We could make it bitter, so why are you not grateful?

Nouman Ali Khan

Had We wanted We could have made it bitter then how come you are not grateful?

Ayah 71

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

Muhsin Khan

And have you seen the fire that you ignite?

Nouman Ali Khan

Have you taken a look at the fire that you people spark?

Fire is a big part of desert culture. They have an entire culture that revolves around kindling fires.

Ayah 72

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾

Muhsin Khan

Is it you who produced its tree, or are We the producer?

Nouman Ali Khan

Are you the ones who created [that fuel of that fire] the trees, or are We the ones that create them?

Ayah 73

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾

Muhsin Khan

We have made it a reminder and provision for the travelers,

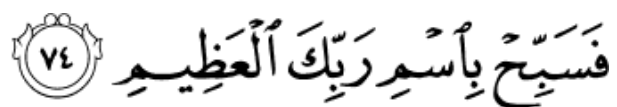
Nouman Ali Khan

We have made it (the fire) a means of remembrance and a utility for the people that are going to blaze those fires

yuttiqu alal ja'ee the one who is seeking refuge in the desert, seeking something, a hungry one

Allaah has made these for the ones who are hungry and the image is that of someone hungry looking for food and they finally make a fire and utilise it. In the sense of life, it is someone hungry for guidance. For them, the ability to light a fire is enough to find guidance.

Ayah 74



Muhsin Khan

So exalt the name of your Lord, the Most Great.

Nouman Ali Khan

Then declare the Perfection with the name of your Master, the Great

The Great is referring either back to Rabb or ism. It could be al ismil Adheem and it could also be ar Rabbil

Adheem. The siffah al adheemi majrur could go be ism or rabb.

This is similar to what we found in Surat Rahman. The Surah began with a beautiful name of Allah. It ended with

نَبْرَكَ أَشْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Ayah 75

فَلَا أُقْسِمُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾

Muhsin Khan

Then I swear by the setting of the stars,

Nouman Ali Khan

I swear by the placement of the stars

This is the first time we are seeing *laa uqsimu*

Now we get to the greatness of the Qur'aan. One of the great passages that stands unique. There is no other passage like this passage when it comes to describing the wonderful nature of Qur'aan. In order to appreciate this passage we are heading towards a territory in the Qur'aan where we are seeing more oaths. There are several places

in the Qur'aan where Allaah takes an oath by stuff. The Arabs had a purpose for which they swore; when they swore by something they were actually trying to get our attention. After you have made an oath, you must say something afterwards. For example "I swear by my sword, I am going to kill him" the thing you use to swear by, in this example, the sword is called the object of the oath – *Muqasamu bihi*. "I am going to kill him" is the subject of the oath. This is called *al muqsam alayhi*. In the Qur'aan, when we are studying an oath there is always a *Muqasamu bihi* and a *muqsam alayhi*. Sometimes, the *muqsam alayhi* is so obvious that Allaah does not even mention it. These are unique cases. What is the relationship between *muqsam bihi* and *muqsam alayhi* in the Qur'aan? The object and the subject have a literary relationship with each other and this has been discussed by several scholars. Here is the summary of this discussion: the *muqsam bihi* mentally prepares you for the *muqsam alayhi*. When the example was given "I swear by my sword I am going to kill him", the swearing

by the sword mentally prepared you that the person is heading for a fight. There is, therefore, a logical connection between the sword and the killing because it alluded to the fact that something will be done by the sword. At the surface level, we can say that it mentally prepares you for the muqsam alayhi.

Ayah 76

وَإِنَّهُ لَقَسَمٌ لِّتَوْعَلَمُونَ عَظِيمٌ ﴿٧٦﴾

Muhsin Khan

And indeed, it is an oath - if you could know - [most] great.

Ayah 77

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

Muhsin Khan

Indeed, it is a noble Qur'an

Ayah 78

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

Muhsin Khan

In a Register well-protected;

Ayah 79

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

Muhsin Khan

None touch it except the purified.

Ayah 80

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

Muhsin Khan

[It is] a revelation from the Lord of the worlds.

Ayah 81

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾

Muhsin Khan

Then is it to this statement that you are indifferent

Ayah 82

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ﴿٨٢﴾

Muhsin Khan

And make [the thanks for] your provision that you deny [the Provider]?

Nouman Ali Khan

And you have made your provision that you call a lie?

Allaah had discussed our provision all along. He mentioned our own creation in the belly of our mother was a rizq, water from the sky was a rizq, the plantation in the ground was a rizq and the fire we get to burn was a rizq. Allaah is saying that the unfortunate thing is that the rizq you gave for yourselves; Allaah gave us good rizq and He also gave us revelation but the rizq that they are calling themselves is that they are going to call of this a lie. That is a provision they have chosen for themselves.

Ayah 83

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

Muhsin Khan

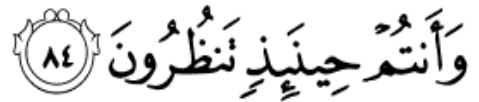
Then why, when the soul at death reaches the throat

Nouman Ali Khan

Oh no then! What is going to happen when it reaches the throat?

This is when the rooh is leaving and it reaches the throat.

Ayah 84



Muhsin Khan

And you are at that time looking on –

Nouman Ali Khan

And you at that very moment are going to be staring

You will be staring at the children, parents, wife, husband; they are all at the bedside. You cannot even speak and you are thinking am I looking at my loved ones for the last time?

Ayah 85



Muhsin Khan

And Our angels are nearer to him than you, but you do not see –

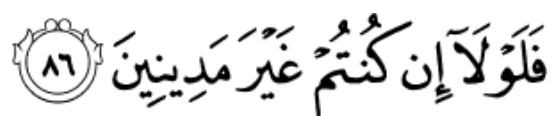
Nouman Ali Khan

We are closer to him than you are however you can't even see

Now Allaah is speaking from the other perspective. Now Allaah is speaking to the loved ones. You may be holding

the dying persons hand, your grandfathers hand, your child's head might be in your lap, but We are closer to him than you are.

Ayah 86



Muhsin Khan

Then why do you not, if you are not to be recompensed,

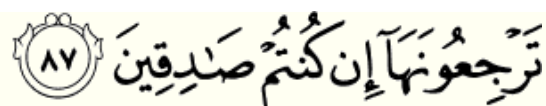
Nouman Ali Khan

Then why don't you, if in fact you all are the kinds of people that are never going to be brought to justice.

The *la* is going to go down to tarji'unaha – it is a powerful expression and difficult to translation.

Madeen comes from the word *deen* which means judgement, justice.

Ayah 87



Muhsin Khan

Bring it back, if you should be truthful?

Nouman Ali Khan

Why can't you bring it back, if in fact you are truthful?

If it the case that they will not be brought to account then how comes you do not bring it back? The soul has reached the throat, why are you not able to push it down?

Ayah 88

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

Muhsin Khan

And if the deceased was of those brought near to Allah ,

Nouman Ali Khan

Then as for the one who have been from those were brought close.

Ayah 89

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

Muhsin Khan

Then [for him is] rest and bounty and a garden of pleasure.

Nouman Ali Khan

Then they will have mercy and Jannah full of bliss

روح *Rawh* is one of the words for Rahma. Rayhaan is from *istiraha* which means relaxation; they will not only enjoy Allaah's Loving, Care and Mercy, they are also going to be relaxed. All this is at the time of death. The only thing that is ahead of these people is Jannah.

Ayah 90

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

Muhsin Khan

And if he was of the companions of the right,

Nouman Ali Khan

And as for the one who had been from the people of the right

Ayah 91

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

Muhsin Khan

Then [the angels will say], "Peace for you; [you are] from the companions of the right."

Nouman Ali Khan

Then Salam onto you, the people of the right.

Some refer to the *laka* to mean *Rasulullah sallallahu alayhi wa sallam* which means that all the people of the

right hand will be able to say salam personally to the Prophet sallallahu alayhi wa sallam.

Ayah 92

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

Muhsin Khan

But if he was of the deniers [who were] astray,

Nouman Ali Khan

As for the one who had been from those who declared Islam a lie

The ayat here are now reversed. Previously it was

الضَّالُّونَ الْمُكَذِّبُونَ What is the significance? This is

Judgement Day. The first thing this person is raised as is someone who called Islam a lie. He will be in darkness and will not be able to find any light thus he is lost. 'Lost' has a different meaning now. It is now the physical type of 'lost' on Judgment Day and he cannot make it to salvation.

Ayah 93

فَنَزَّلُ مِّنْ حَمِيمٍ ﴿٩٣﴾

Muhsin Khan

Then [for him is] accommodation of scalding water

Nouman Ali Khan

Then an introductory appetiser from boiling water

Ayah 94

وَتَصْلِيَةً جَحِيمٍ ﴿٩٤﴾

Muhsin Khan

And burning in Hellfire

Nouman Ali Khan

And then being thrown on top of that into roaring flame

Ayah 95

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

Muhsin Khan

Indeed, this is the true certainty,

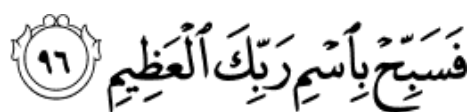
Nouman Ali Khan

No doubt, this in fact is the truth, what deserves to be convincing

Haqqul Yaqeen is the truth that is absolutely convincing.

This is haqq in the meaning of istihqaaq. If there is anything that deserves to be convincing with absolute conviction, it is this.

Ayah 96



Muhsin Khan

So exalt the name of your Lord, the Most Great.

Nouman Ali Khan

Then declare perfection by using the name of your great Master

When this ayah was given to the Prophet sallallahu alayhi wa sallam he said “ij’aluhu fi rukuhikum” i.e. Put it in your rukoo’. So we say “Subhaana Rabbi al Adheem”

We should put this in perspective. These ayat are coming about the greatness of the Qur’aan, the closeness of death and then Allaah says *fā sabbih bismi rabbikal adheem*. If there is anything we should be convinced of, it is this.

We put our hands on our knees, put our heads down and say “Yes, we are absolutely convinced.” The phrase that we use in our salah when in rukoo’ is inspired by the Qur’aan itself.

Start of the Madani Surah: Surat Hadeed

Surah Hadeed starts off the Madaniyaat. Surah Hadeed (surah 56) onwards all the way to Surah Tahreem (surah 66) is the most of Madani Surahs in one place. Here, there are 9 surahs that are one after the other. They are all roughly after the 5th year of migration of the Prophet sallallahu alayhi wa sallam so they are later Madani Surahs. They all have a unifying theme. Their name is Al Musabbihaat – declaring the perfection of Allaah. The unifying theme must be understood from the backdrop. In the previous surah, we spoke about the people of the right hand, the people of the left hand and the first and the foremost. In the Seerah of the Prophet sallallahu alayhi wa sallam, the first and the foremost are the Muhajiroon because they were with the Prophet sallallahu alayhi wa sallam when nobody was with him. They were with him when there was no power, no social status, no standing army, nothing. They had sincere conviction to Islam. When you have paid the price of sweat, tears and blood for a decade, then you

have a different standing to everyone else. We respect and honour the Ansar, absolutely. They were alongside the Prophet sallallahu alayhi wa sallam, absolutely. But the Muhajiroon enjoy a special status because they were the first to believe. Six months into the move to Madina, the Battle of Badr takes place, soon after the Battle of Uhud takes place, soon after that Battle of Ahzab takes place. Overall the population of Muslims has increased. Think of Eaman (faith) as a chemical or ink of eaman. A few believers but have a very high concentration of colour. Now there are more believers however the new believers have not been trained the way the Muhajiroon have been trained. They have not been indoctrinated in that way, they haven't had the personal connection in that way. Although, the overall Muslims has increased in addition to the added element within the Muslims now that wasn't there before – the Hypocrites – the overall weight of the Eaman of the Muslims has gone down. Collectively the Eaman of the Ummah has decreased in Madinah. This is a problem because in Makkah you had

the strongest standards of Eaman and now you have an overall diluting of the Eaman because of the Munafiqoon and those who are weak in Eaman. There is now a weakness in the motivation of the Ummah altogether. These surahs were revealed to fire up and resteam the Ummah. These Surahs address an Ummah that is suffering a weakness in Eaman and it refreshes the Eaman in them. This is a motivational speech of Allaah to a Muslim Ummah that is losing focus and motivation.

Probably the most comprehensive and the deepest of Surahs is Suratul Hadeed. Although from all of these Surah the favourite of Ustadh Nouman is Suratal Jumu'ah and second Surat Taghabun but Surat Hadeed is the most comprehensive of them because it summarises the entire subject matter.

The first of the series of these surahs is Surah Hadeed and the last is Surah Tahreem and Surah Hadeed mentions what Surah Tahreem mentions. Surah Hadeed mentions people on Judgement Day walking towards their

salvation and light is coming out from their chests and their right hands. The light coming out of their chests is the light of sincere Eaman and the light of your good deeds is coming out of your right hand – you have two torches that are navigating your path. This is mentioned once in surat Hadeed. This will again be mentioned in Surat Tahreem.

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